1: Maes--47 E-5 (1913-1914) 1924 FO32 Mongo FO32
Sakata FO43

M 411 [62] M 411 ● 322

The manufacture of bows and arrows is practiced only by men.

The native chooses the wood for his arrows very carefully. It must be light and very tough. After scraping it carefully with a small knife, he carves one end into a point and cuts a notch at the other end for the bowstring. Both ends are slightly hardened by fire. The part where the vanes are to be attached is scraped with the greatest care. The lines marking the place for the vanes are drawn with the point of the knife, and the vanes are made out of half

Fig. 43. Basakata Armed with Spears, Bow and Arrows.

S [411 142 291]

a feather from the wing of an eagle or guinea fowl. The native sets all [68] three vanes in place at the same time and fastens them with a fiber thread coiled in spirals. This fine ligature is strengthened with bulungu resin which is applied in a liquid state and thus forms a very light sheath when dry.

M [314] M 411

The arrowhead ends in an elongated, conical socket into which the upper end of the wooden shaft is fitted. The general shape of the head is that of a narrow, oblong leaf, sometimes provided with one or two barbs. This shape is found throughout the Lake Leopold II and Lukenie regions. The notch for the bowstring is quite even and shallow, although among the

202 so-and-so has died. Hours before his actual death, people everywhere know that a certain person is on his deathbed and that his death is imminent.

[100] If the witch doctor is up to his tricks of duping the silly Negro, people everywhere around know just what nonsense he is performing at what moment.

The White announces his morning and midday orders by means of the lokole and tells his workers when they may cease work for the day by the same means.

In the mornings and evenings and in the case of wet weather, the lokole carries especially far, but in the full sun it is not so effective.

202 534 The lokole is a large block of wood which is split down the middle for almost the whole of its length, and the inside part is carefully hollowed out. The lokole has the shape of an extra long, open mussel shell although, in general, the outside edges are flattened out.

● 322 The making of lokole is the trade of a certain person, and some Negroes are well-known for the lokole they have made.

Only four kinds of wood are suitable for the making of a lokole. [824] These are (1) Bokungu; (2) Likoso; (3) Bolondo; and (4) Isi. The last is the most excellent kind of wood and the one used by the Mongo [386] Negro to manufacture his "ngula" (red dye) with which he smears his body for even the least important event that occurs in his village. The Isi is probably a species of redwood. The Mongo Negro makes 322 five different lokole: (1) Ingonga, small in shape; (2) lokole ja losali, 534 medium size; (3) bongungu, large lokole. These three are all like the one described above. They are struck with sticks (bosolu) from the "momambo" tree (umbrella tree). (4) Bonkuka is the large, high lokole that is struck with two sticks to the ends of which are attached several balls of caoutchouc. The sound of these lokole carries for the greatest distance. (5) Ngomo is the large, oblong, upright dance lokole. This lokole is simply a large, oblong piece of wood, completely hollowed out, decorated a little, about 1.25 meters high, and covered at the top with a piece of dried antelope or leopard skin. It is struck with the fingers and the palm of the hand. This lokole is the well-known tom-tom, still used by the Negroes on the steamboats to announce their arrival in the villages along the river.

202 198 And now something about lokole language.

The beat of the lokole varies, and it is by this means that the Negroes [101] understand the different words. The tempo varies also.

202 198 Bansele nsele ba nkanga, "The one always screaming who is followed into the high grass, the strong branch, the districts go along with the priest (Father).

1. The missionary is seen here as a witch doctor (bansele nsele ba nkanga is a general lokole name for the Negro witch doctor), who, like the Negro doctor, is looked upon as a doctor and a priest.

2. Bofala boki ndaki lisako nda lokombe [sic]. The priest, because he is always seeking converts everywhere, is here compared with an antelope which, when it is followed, runs around and around in the high grass.

3. Etafe bolo. The missionary is here compared with a strong branch. He is strong because he is influential and highly regarded by the Negroes.

4. Benanga bekendaka la mperu. The districts all go along with the Father (priest). They all follow his instructions.

The nkombo of the Protestant Anglican missionary is as follows: Bofanga sembola bonanga boso nkenda l'Inglese.

"The fishing net is spread out; the country goes along with the Englishman."

In the same way as the fishing net cordons off a part of the river and everything is caught in it, so all the people go along with the Englishman. The Protestant Anglican missionary was in this district [197] before the arrival of the Catholic missionary, so this nkombo refers, of course, to this period. Since the arrival of the Catholic missionary, the situation has changed completely in this district.

These few examples give an indication of the difficulty in understanding the lokole language.

352 322 In addition, the Negro makes a few chairs, the most important of which is the lyeko ia mpaka, the chair for the elder, a three-legged affair with two props under it, topped with a piece out of the umbrella tree; into this the elder can throw himself as lazily as he wishes.

Then there is the so-called ebonga, a little stool chopped out of a block of wood with the native axe. This is finished off attractively with an esumwa, a small paring chisel, and the seat is decorated around the edge with studs which have been bought in some factory or other.

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322 [103] Occasionally one sees a native stool, made as described above, but with a kind of back rest chopped out of one piece.

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177 The Negro who wishes to move with the times makes for his house a chair out of bamboo in the European style: some sticks stuck in the ground, a mat of split bamboo laid over them, and the gentleman can spend his days in dolce far niente [pleasant idleness].

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322 A table made in the same way (otherwise unknown to the Negro) completes the furnishing of his hut.

One does not need to be an expert, either, in order to be able to make a Negro bed. Some straight sticks are chopped out of the mombambo (umbrella tree). These are placed lengthwise and then across, on top of each other, trimmed a bit at the edges so that the whole thing fits more or less, and it is then bound together with some split lianas. In this way the Negro has made a bed; this favorite [435] piece of furniture is finished for a sale price of 5 to 10 mitako.

[437] The making of beds could be classed among the Mongo trades. I once saw, in the interior, ten of these beds, large and small spread out along the side of the road for sale.

I was assured that the owner of the beds was the very best bed-maker of the village. Of course, I raised my hat to such an important personage.

The ekoba, the bed stool, is also indispensable. These ekoba take the place of our pillows and are made of one piece, formed to the shape of the head. It is a somewhat hard pillow, but the Negro head is hard and can put up with it; the fellow sleeps without having to be rocked.

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252 To prepare his food he needs some mortars and pestles, and these are made of wood. He uses hardwood for these utensils so that the mortars do not wear away from the constant pounding.

In addition, the Negro makes his oars, his bow and arrows for
322 the hunt, and the lokombi. The lokombi is a flat, oblong, hollowed
534 block of wood over which some pegs are stretched [sic]. He plucks these with his fingers, thus producing a monotonous sound. This so-called musical instrument is the constant companion of the young man and accompanies him on his long treks through the Evenaar forest and on his visits to friends and acquaintances.